

# BANDINGS

Vol. 36 No. 3

A Publication of New Ways Ministry

Spring-Summer 2017

## Bishop John Stowe leads prayer at LGBT Catholic gathering

By Patricia Lefevere  
*The National Catholic Reporter*  
May 4, 2017

**Chicago** — Clad in traditional brown Franciscan robes, Bishop John Stowe of Lexington, Kentucky, seemed at home among the rainbow of colors at New Ways Ministry's eighth annual symposium here April 28-30. This was the first time that the bishop had spoken in front of the advocacy group, which supports lesbian, gay, bisexual and transgender Catholics.

"New Ways Ministry made me want to come here," the bishop told NCR during a 40-minute interview at the gathering. He has been observing and admiring the group's outreach to LGBT Catholics over several years, he added.

New Ways Ministry director Frank DeBernardo invited Stowe, 51, after he'd heard the bishop give scriptural reflections at the 2016 annual meeting of the Conference of Major Superiors of Men.

"I couldn't believe what I was hearing," DeBernardo said, comparing Stowe's words to those of Pope Francis and to St. Francis of Assisi. All three men seemed to be saying that "it was the church's job to take the Gospel to the margins," DeBernardo said.

Stowe said he was honored to be asked "to break open God's Word" with the 300 weekend participants. The Franciscan offered homiletic reflections on two Gospel texts read at the April 28 opening prayer service (Matthew 12:1-14) and at the April 29 morning service (Luke 6:37-45). Retired Auxiliary Bishop Thomas Gumbleton of Detroit, also on the program, had to decline due to a viral infection.

Stowe said he is humbled by those

who have pursued "a life of faith in a church that has not always welcomed or valued" them or their worth. As a shepherd, he needs to hear their voices and take seriously their experience, he said, adding that both the presence and



Bishop John Stowe, OFM, Conv., addresses New Ways Ministry's Eighth National Symposium.

persistence of LGBT Catholics inspired him.

They've shown "a valuable expression of mercy" in calling the church "to be more inclusive and more Christ-like despite being given so many reasons to walk away," he said.

But his acceptance of the invitation to address the New Ways Ministry gathering did not sit well with many

Kentucky Catholics and others farther afield.

"The flack has been enormous and continues on the blogosphere" and from "self-righteous strangers online and those who subscribe to these feeds," Stowe said, calling some of the posts and e-mails "vicious."

The uproar quieted somewhat after the bishop addressed the issue on a local Catholic radio show in December 2016, "but it never completely died down. I expect it will re-surface after the symposium," he said.

Among objectors, Stowe believes there are many who are sincere Catholics and are "really struggling" with all the issues around homosexuality. He said he hopes and prays "for a culture of encounter" to ensue so "we can become fully engaged with those who want to live the Catholic life and who love the Catholic Church. ... Why would we want to turn our backs on them?" he asked.

Stowe harkened back to St. Francis' encounter with the beggar 800 years ago. At first, the leper with his open sores repelled him, but later St. Francis was able to kiss the leper. "He was transformed by his encounter," the bishop said. The reaction was fitting for a symposium with the theme "Justice and Mercy Shall Kiss: LGBT Catholics in the Age of Pope Francis."

"Our usual way of thinking is that justice and mercy are incompatible," Stowe said. But Pope Francis has asked Catholics to find new ways to work together, to open up new possibilities and to try to be nonjudgmental of one another, he added. "We all still require [mercy]; it's about the need for a conversion of attitudes for both the institutional church and for all its members," Stowe said.

When Stowe was asked how he felt the church should respond to cases of LGBT employees — many of whom had been fired from long-held church positions when their same-sex marriages were publicized or outed — he stressed that the church must be consistent and non-discriminatory in dealing with all its employees.

"We must preserve our tradition and our integrity as a church," he said. "We risk contradicting ourselves if we want our employees to live by the church's teaching and if we ourselves as an institution don't live by our teaching, which has always opposed discrimination of any sort."

**For more stories about New Ways Ministry's Eighth National Symposium, as well as how to order audio recordings from the event, see pages 6 and 7.**

Stowe thought the church could find a way to "defend our religious liberty without violating any one's human rights."

He pointed to its century-long championing of working people, of their rights to a living wage, to humane

*(Continued on page 6)*

## As Church Shifts, a Cardinal Welcomes Gays; They Embrace a 'Miracle'

By Sharon Otterman  
*The New York Times*  
June 13, 2017

**NEWARK** — The word "pilgrimage" usually evokes visions of far-off, exotic places, but for some 100 gay and lesbian Catholics and their families, a pilgrimage to the Cathedral Basilica of the Sacred Heart here on a recent Sunday was more like a homecoming.

The doors to the cathedral were opened to them, and they were welcomed personally by the leader of the Archdiocese of Newark, Cardinal Joseph W. Tobin. They were seated on folding chairs at the cathedral's center, in front of the altar in the towering sanctuary, under the blue-tinted glow of stained glass.

"I am Joseph, your brother," Cardinal Tobin told the group, which included lesbian, gay, bisexual and transgender Catholics from around New York and the five dioceses in New Jersey. "I am your brother, as a disciple of Jesus. I am your brother, as a sinner who finds mercy with the Lord."

The welcoming of a group of openly gay people to Mass by a leader of Cardinal Tobin's standing in the Roman Catholic Church in this country would have been unthinkable even five years ago. But Cardinal Tobin, whom Pope Francis appointed to Newark last year, is among a small but growing group of bishops changing how the American church relates to its gay members. They are seeking to be more inclusive and signaling to subordinate priests that they should do the same.

"The word I use is 'welcome,'" Cardinal Tobin said in an interview just before the Mass last month. "These are people that have not felt welcome in other places. My prayer for them is that they do. Today in the Catholic Church, we read a passage that says you have to be able to give a reason for your hope. And I'm praying that this pilgrimage for them, and really for the whole church, is a reason for hope."

Four years ago, Pope Francis shook the Catholic world with his comment about gay priests seeking the Lord: "Who am I to judge?" But it was unclear how his words would affect Catholics seeking acceptance in the pews.

After all, the church teaches in its catechism that homosexual acts are "intrinsically disordered." Men who "present deep-seated homosexual tendencies or support the so-called gay culture" are not to become priests, according to Vatican instructions renewed in 2016. Catholic bishops in America have strongly opposed same-sex marriage. More than 100 employees of Catholic institutions across the nation have lost their posts in the past three years for being gay or for marrying a same-sex spouse, according to Marianne Duddy-Burke, executive director of DignityUSA, an organization of Catholics that advocates equality for lesbian, gay, bisexual and transgender people.

But gestures like Cardinal Tobin's are evidence that Pope Francis' words are having an impact. Bishops now have latitude to focus on the more inclusive parts of the church's catechism on homosexuals, such as the call to accept them with "respect, compassion and

sensitivity." They can follow the principle of accompaniment, meaning they can meet people where they are spiritually and build relationships that help them deepen their faith.



Cardinal Joseph Tobin greets a visitor to the cathedral.

"It's the beginning of a dialogue," said Francis DeBernardo, the executive director of New Ways Ministry, a group that ministers to and is an advocate for gay Catholics. "The church leadership, for the past 40 years, has just been so silent, and unwilling to dialogue, and unwilling to pray with L.G.B.T. Catholics that, even though this isn't the ultimate step, it's a first step," he said of Cardinal Tobin's welcome.

Some church conservatives were wary, however. The problem, they said, was not the idea of welcoming — after all, Jesus welcomed all — but that the public embrace of such a group could be interpreted as the church's acceptance of a homosexual lifestyle, which church teaching bans.

"Everyone is welcome in the church, but no one is accepted as they are," said the Rev. Robert Gahl, a professor of ethics at Opus Dei's Pontifical University of the Holy Cross in Rome. "While I am delighted that they went to Mass in the cathedral, I hope that Cardinal Tobin challenged them, as all good shepherds should, to live

*(Continued on page 8)*

# BONDINGS

Spring-Summer 2017 Vol. 36, No. 3

Francis DeBernardo, *Editor*

### Board of Directors

Mary Byers  
Jeannine Gramick, SL, Chair  
Ryan Sattler

### Board of Advisors

Dr. Jerry Fath  
Cornelius Hubbuch, CFX  
Anna Koop, SL  
Claire Pluecker  
Cristina Traina

### Staff

Francis DeBernardo, Executive Director  
Matthew Myers, Associate Director  
Robert Shine, Associate Director

### Co-Founders

Sr. Jeannine Gramick, SL  
Rev. Robert Nugent, SDS

*Bondings* is a seasonal publication designed to keep our subscribers informed of issues that pertain to LGBT people and the Catholic Church.

Founded in 1977, New Ways Ministry is an educational and bridge-building ministry of reconciliation between the Catholic LGBT community and the institutional structures in the Roman Catholic Church.

New Ways Ministry seeks to eradicate prevalent myths and stereotypes about homosexuality and gender identity and supports civil rights for LGBT persons in society.

### New Ways Ministry

4012 29th Street  
Mount Rainier, Maryland 20712  
(301) 277-5674  
Info@NewWaysMinistry.org  
NewWaysMinistry.org  
NewWaysMinistryBlog.wordpress.com

**TO SUBSCRIBE  
COMPLETE AND RETURN THE FORM  
BELOW**

Enclosed is:

\_\_\_\_\_ \$25.00 in the US or Canada

\_\_\_\_\_ \$35.00 outside US or Canada

\_\_\_\_\_ I wish to receive *Bondings*,  
but cannot donate at this time.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

DayPhone \_\_\_\_\_

Night Phone \_\_\_\_\_

Cell Phone \_\_\_\_\_

Email \_\_\_\_\_

Please make check payable to "New Ways Ministry". Outside the US, please use *only* checks drawn on a US bank in US dollars or go to [www.newwaysministry.org](http://www.newwaysministry.org).

Mail to:

**New Ways Ministry**  
4012 29th Street  
Mount Rainier, MD 20712

## Nuns As Queer Figures

By Nancy Corcoran, CSJ

*Bondings* 2.0

NewWaysMinistryBlog.wordpress.com

May 20, 2017

Before I became a Sister of St. Joseph, I visited New York City to meet Sister Anne Brotherton who was getting her doctorate at Fordham University. As we toured Greenwich Village together, I asked Anne if she felt funny walking around in a traditional habit. "Oh, no", she responded, "I feel quite comfortable. We're all queer here."

Merriam-Webster defines the word "queer" as "differing in some odd way from what is usual or normal." And today, the term "queer" is being reclaimed as a source of pride to folks who disdain the rigid binary classifications of being either female or male. So why do I think of nuns as queer?

Presently, I am on a sabbatical exploring ministry with LGBTQIA folks after working at a women's college that graduated a few men every year. The students exposed me to the rigid binary construction of female and male. The way they used their clothing and hair styles in ways that did not fit the gender binary politicized my consciousness.

When I no longer had the energy to keep up with the 18-22-year-olds as their Catholic Chaplain, I retired, and I am now on sabbatical. During this time, I have learned that rather than "peculiar, bizarre or weird", the term "queer" has come to mean "unconventional, unorthodox folks who make visible that maleness and femaleness are social constructions rather than divinely assigned categories."

Believing that one cannot minister with humans that we believe to be "other" than ourselves, I began reflect-

ing on how I and my religious sisters have also challenged the binary. Let me share some examples which have existed in convents.

In an age when a woman's glory was her long hair, nuns cut theirs off before they pronounced vows. They often were given names reserved for men. Richard Joseph, Francis Regis, John Kenneth, James Patrick, Christopher, Leo, Paul are names of some of my sisters who are alive today. If sisters did not bind their breasts, they often wore bib like material to disguise their natural form. Like males, most sisters did not wear makeup. When in habit they went "stealth" at times, especially at the beach.

When I was a child in the 1950-60's, religious women did the jobs that men did. They were presidents of colleges, principals of schools, administrators and financial officers of hospitals. Some sisters note that when they wore a habit, they were no longer perceived as a woman. We were given instant authority, instant deference. They were perceived equal to priests—or at least of higher privilege than other women.

Like the experience of many transgender and gender non-conforming humans, many of our parents were not pleased with the choice of our entering the convent. Our parents' dreams of traditional weddings and grandchildren faded with our choice. So I find I have a lot more in common with folks who claim the term "queer" than I had thought possible.

I have hope that by normalizing our "unconventional" and "unorthodox" choices, we might also claim our love and support of humans who likewise

challenge the social construction of our society. Rigid constructions of our social norms do need to be challenged. Perhaps by looking at the choices made by nuns, we might expand our acceptance of other queer folk, and explore together how to be fully human. ✚



## US priests' group calls Vatican vocations document 'insulting'

By Dan Morris-Young

*The National Catholic Reporter*

April 20, 2017

Declarations in the Vatican Congregation for the Clergy's recent document "The Gift of the Priestly Vocation" have been called "disrespectful," "ambiguous" and "insulting" by the Association of U.S. Catholic Priests.

In a statement released April 19, the 1,200-member Ohio-based organization charged that "the terms 'homosexual tendencies' and 'deep-seated homosexual tendencies' are ambiguous and disrespectful of the personhood of those who identify with a homosexual orientation." The terms appear in the Dec. 8, 2016, document's section titled "Persons with Homosexual Tendencies."

"We find it also unfounded and insulting," the group said, adding that the clergy congregation document "implies that ordained priests with a homosexual orientation who serve the Church with distinction 'find themselves in a situation that gravely hinders them from relating correctly to men and women.'"

The Association of U.S. Catholic Priests said its statement was being sent to all U.S. bishops, the National Conference of Diocesan Vocation Directors, the U.S. bishops' Committee on Clergy, Consecrated Life and Vocations, the National Black Catholic Clergy Caucus, and the National Association of Hispanic Priests of the USA.

"If the Congregation for the Clergy document had stated that heterosexual and homosexual persons who are living chaste lives can be admitted to ordination to the priesthood it would have been more respectful and inclusive. The issue for discernment is whether the applicant or candidate has integrated his sexual identity with Catholic Christian faith and spirituality," said the statement, which was authored by the association's 12-member leadership team.

Although approved by Pope Francis, the document flies in the face of his World Day of Peace 2017 message and is inconsistent with teaching in the 1997 U.S. bishops' Committee on Marriage and Family statement "Always Our Children," argued the priests' group.

In its 90-page December 2016 document, the Congregation for Clergy stated, "The Church, while profoundly respecting the persons in question, cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies or support the so-called 'gay culture.'"

On its release, "The Gift of the Priestly Vocation"

was criticized for lack of nuance in an essay [[www.ncronline.org/news/vatican/did-vatican-ban-gay-priests-or-not](http://www.ncronline.org/news/vatican/did-vatican-ban-gay-priests-or-not)] by Francis DeBernardo, executive director of the LGBT Catholic organization New Ways Ministry.

Several commentators have noted the new instruction's section on homosexuality and the priesthood echoes content and language from the 2005 document from the Congregation for Catholic Education titled "Instruction Concerning the Criteria for the Discernment of Vocations with regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and to Holy Orders."

Among additional topics, the new document also deals with the value of indigenous and immigrant vocations and guarding future priests against clericalism. ✚

### Following Jesus in Holy Honesty

**A Retreat for  
Gay Priests, Brothers, Deacons,  
and  
All Diocesan Clergy Personnel,  
Congregational Leaders,  
and Formation Personnel**

Retreat Leader

**Fr. Steve Wolf**

**Monday-Wednesday,  
November 13-15, 2017**

Siena Retreat Center  
5637 Erie Street  
Racine, Wisconsin 53402  
(near Milwaukee airport)

Sponsored by  
**New Ways Ministry**  
For information and registration  
Phone: 301-277-5674  
Email: [office@NewWaysMinistry.org](mailto:office@NewWaysMinistry.org)

# Bp. Paprocki: No communion, church funerals for same-sex couples

By Steven Spearie  
The State Journal-Register  
Springfield, Illinois  
June 23, 2017

A new decree issued this month by the leader of the Springfield Roman Catholic diocese denying gays and lesbians in same-sex marriages from receiving communion or a church burial is drawing local and national outcry.

The decree issued by Bishop Thomas John Paprocki also limits the participation of those in same-sex

this is going to do is (potentially) drive me away, if this is enforced.

"If we're pushed out, where do we go?"

A parishioner at St. Joseph Church in Springfield, Freml said he's "never been denied communion" there by a priest or an extraordinary minister.

"I don't see lay ministers denying communion to anyone. Priests, I don't know," said Freml. "There's obedience to the bishop, but there's a call from the church and community to be inclusive.

"It puts priests and other church workers in a difficult position."

Cindy Carlson Rice, also a Springfield Catholic, said she was implicitly told she couldn't approach for communion because of her support for her daughter's same-sex marriage.

Rice, who attends a local Episcopal church but still considers herself Catholic, said the decree was "a smack across the face" to those LGBT Catholics who have stayed involved in the church.

Karen Meehan of Roodhouse has labeled herself an activist ever since she protested Paprocki's minor exorcism held at the Cathedral of the Immaculate Conception after same-sex marriage was made federal law in 2015.

Meehan read the decree along with her son, Jacob, who is gay.

"(Jacob) knows how much, as a mom, the decree hurts me," said Meehan, through tears. "That's my child."

### 'Immoral' relationships

The decree also received criticism nationally.

Francis DeBernardo, executive director of the Maryland-based New Ways Ministry, which is pro-gay, said that while other bishops, like Archbishop Charles Chaput of Philadelphia and former Archbishop John Myers of Newark, New Jersey, have issued similar decrees, none has gone as far as Paprocki's, especially in denying church funerals and punishing pastoral ministers.

"Paprocki is an anomaly and is not in the mainstream of Catholic thought (with this decree)," DeBernardo said Friday.

"(Paprocki) has chosen to be exclusive and rejecting (of LGBT Catholics)," said Brian Johnson, chief executive officer of Equality Illinois in Chicago. "This is someone the church has placed in a position to care for his flock.

"We find it heartbreaking what he's done."

"Bishop Paprocki's decree makes it very clear why so many (LGBT) people and their families feel unwelcome in the Catholic Church and why so many leave it," said Christopher Pett of Chicago, the incoming president of DignityUSA, a Catholic group in support of the LGBT community.

"This document is mean-spirited and

hurtful in the extreme. It systematically and disdainfully disparages us and our relationships. It denies us the full participation in the life of our Church to which we are entitled by our baptism and our creation in God's image."

The decree states that no Catholic "facility or property" can be used for a same-sex ceremony. It refers to the relationship created by a same-gender marriage as an "objectively immoral nature."

A child living with a Catholic parent or parents in a same-sex marriage may be baptized, though it is up to the pastor about "the appropriateness of a public celebration."

No employee or representative of the diocese can assist at or participate in "the solemnization or blessing of same-sex marriages." Those who violate any of the norms of the decree "can be punished with a just penalty."

### 'They are the church'

Freml said a group of about eight LGBT Catholics met with Paprocki last October "to put faces (with our

concerns)."

"We wanted to share our side of the story," added Meehan, who was also present. "For (Paprocki), it's about the letter of the law, not the spirit of the law."

Meehan said she left her long-time parish, All Saints Church in White Hall, after she felt the pastor was "disparaging" LGBT persons. When he didn't let up, Meehan said she left the parish for another one in Jacksonville.

"I like to think I'm doing (this activism) for my son, but I like to think I'm also doing it for others who have gay children," said Meehan. "I don't know how the bishop can do this when Pope Francis is doing the opposite."

Rice said her daughter and her wife are guardedly optimistic about their future at St. Joseph's.

"One of the coolest things about these girls is that they are the church," said Rice. "They're highly active in the parish and are encouraged by the parish."



To let Bishop Thomas Paprocki know your opinion about his decree, use the contact information provided in the above graphic.

marriages from roles in "public liturgical ministry," such as serving as an extraordinary minister for holy communion or serving as a lector, and warns that workers in pastoral ministry who defy the decree will be punished.

Detractors say the decree is draconian and disengages Catholics in same-sex marriages from the "ultimate practice" of church life: the sacraments.

The decree, issued by Paprocki June 12, will now be placed in "appropriate places" in the diocese's policy books.

A spokeswoman for the Springfield diocese, which covers 28 counties across the state, wouldn't make Paprocki available to *The State Journal-Register* for an interview.

In a statement, the diocese said the decree was "in light of changes in the law and in our culture" regarding same-sex marriage, which the Catholic Church opposes.

The church, the statement said, "has not only the authority, but the serious obligation, to affirm its authentic teaching on marriage and to preserve and foster the sacred value of the married state."

People who lived openly in same-sex marriages can receive ecclesiastical funeral rites "if they have given some signs of repentance before death," the statement added.

### 'Where do we go?'

John Freml, a Springfield Catholic who is in a same-sex marriage, said he left the institutional church once, only to come back.

"Then I see something like this," said Freml, who works with pro-gay national church organizations like Equally Blessed and Call To Action. "All

## Dear Bishop Paprocki: An Open Letter

By Francis DeBernardo

*Bondings 2.0*

NewWaysMinistryBlog.wordpress.com

June 23, 2017

*The following is an open letter from New Ways Ministry's Executive Director Francis DeBernardo to Bishop Thomas Paprocki of Springfield, Illinois, in response to his decree barring lesbian and gay couples in civil marriages from communion, pastoral leadership, being granted funerals, and other aspects of parish life (see news story above).*

Dear Bishop Paprocki,

Your "Decree Regarding Same-Sex 'Marriage' and Related Pastoral Issues" has been received by Catholics across the nation with one of the strongest negative reactions that I have witnessed in almost 25 years of ministry with the LGBT community in the Church.

While there have been many harsh and negative statements from church leaders over the past quarter century, I think the reason that people responded so emotionally to your edict is that it addresses two very core Catholic areas: sacramental experience and life/death issues.

Of all the responses that I have heard and read in just the last day—and they have been numerous—the directives you issued which have wounded people most deeply are your prohibition of communion reception by married lesbian and gay people, and your denial of funeral services to the same group. Catholics just do not understand how such regulations correlate with a Church that preaches love and inclusion.

Most Catholics are well aware that you do not support civil marriage for lesbian and gay people and respect the legal right of Churches not to marry such couples. But Catholics do not understand how this one area of disagreement can lead to such draconian measures of exclusion—especially at times of death, loss, and grief.

Despite whatever good intentions may have motivated you to issue these regulations, you need to know they will, in fact, do no pastoral good, and they will wreak much pastoral harm. You have not singled out any other group for such negative pastoral treatment. It seems as if you consider civil same-sex marriage to be the ultimate sin, beyond the pale of any of the countless ways that human beings do not follow church teaching.

Regardless of whatever doctrines you think you are enforcing, the effect of such enforcement will be that more and more Catholics—gay, lesbian, heterosexual, bisexual, transgender, and all in-between—will leave the Church because of the negative images of LGBT people and the Catholic Church that you have communicated. And many will never return.

What's more, the negative messages that you sent will be heard by many young people (and some who are not so young) who are struggling with their sexual and gender identities. They will interpret this message as one more piece of evidence that the Church and God do not love them. That message will move them many steps closer to psychological harm, self-destructive behaviors and tragically, for some, suicide.

Many gay and lesbian couples are leading lives of heroic devotion to each other, their children, and their communities. Many, too, are leading lives of struggles and stumbles, where they are seeking support from churches. Those couples who are Catholic seek nourishment for their spiritual and human journeys. They seek a community where they can share and develop their faith through education, relationship, service, and ritual. They seek Eucharist.

Catholics, who are often very aware of how their lives in many ways do not conform to ideals that the church has presented them, are ready and eager to welcome these lesbian and gay couples into their communities and their hearts. No Catholic, not even the pope who famously offered the primary definition of himself as a "sinner," is perfect. All fall short. All depend on grace. The many who seek grace through membership and participation in the Catholic Church should not be denied God's free gift.

I hope and pray that you will reflect not only on the harm that this decree will cause but also the good that can occur if you withdraw it. Please welcome lesbian and gay families back into the Springfield Diocese's Catholic parishes.

Sincerely,

Francis DeBernardo  
Executive Director  
New Ways Ministry

New Ways Ministry's blog  
**Bondings 2.0**

*The best way to keep up on the latest  
Catholic LGBT news and opinions!*

Updated daily  
Share your ideas with others!

**NewWaysMinistryBlog.wordpress.com**

# British bishops tackle anti-LGBT bullying in Catholic schools

By Francis DeBernardo  
The National Catholic Reporter  
August 17, 2017

Lesbian, gay, bisexual and transgender students in British Catholic schools will likely feel safer this coming academic year, thanks to a new set of guidelines for educators aimed at reducing bullying directed toward sexual minorities. The publication of these guidelines is a milestone in Catholic outreach to the LGBT community because they are the first initiative to counter bullying that has been produced by a Catholic bishops' conference.

Toward the end of the last school year, the Catholic Education Service of the Catholic Bishops' Conference of England and Wales, in partnership with St. Mary's University, Twickenham, produced *Made in God's Image: Challenging Homophobic and Biphobic Bullying in Catholic Schools*. The 36-page booklet offers a solid Catholic rationale for countering such bullying and, practically, it provides a series of eight lesson plans for discussing respect for lesbian, gay and bisexual individuals with middle school children. (Transgender people are not mentioned in the general sections of the document, but bullying against them is mentioned briefly in the lesson plans.)

*Made in God's Image* begins by laying down its Catholic foundations, stating the guidelines are "part of the commitment of the Catholic to the pastoral care of pupils and in particular the elimination of homophobic stereo-

typing and bullying for all children and young people educated in our Catholic schools."

While acknowledging the magisterium's disapproval of genital same-sex relationships, the document takes a decisive step to valorize the church's social justice teaching as the lens through which bullying should be viewed. Moreover, the bishops include school personnel, as well as students, in the target group to be protected:

*"If we are serious about inclusive education in our Catholic schools then we must be concerned with the quest for equity for all who work within our communities. The social teaching of the Church and our participation within this teaching should be at the heart of what guides our work as a community. The well being of all — staff and pupils — requires the removal of any barriers of prejudice, discrimination and oppression if all are to strive and to realise our potential as unique and fulfilled human beings."*

The document's Catholic underpinnings and sensitive way in which it deals with an emotional issue will make it very effective. But another major contribution of this effort is that the bishops acknowledge that part of their motivation for producing the guidelines was to conform with their national government's requirement for greater equality for LGBT people.

The British bishops' conference committee consulted with more than 50 Catholic schools to learn from their situations and resources while prepar-

ing *Made in God's Image*. Consequently, this document is not a top-down command, but an instruction based on the experience of real educators.

Explaining the need for the new guidelines, the British document examines the structural issues that need to be addressed to teach greater respect for LGBT youth. It is not simply a matter of correcting the behavior of offending youth who bully.

For example, teachers and administrators — particularly in Catholic schools — are often ill-equipped with how to deal with bullying. Many are unsure if they have support from administrators and parents to address such topics. Few school libraries stock information about LGBT development and identity. These guidelines provide not only safety for LGBT youth but also support for the educators who want to protect youth.

The guidelines do not shy away from the topic of same-sex relationships and marriage. The document recommends discussing these topics in "a sensitive, reasonable, respectful and balanced way." It explains to educators that they should discuss religious teachings on marriage "in an appropriate way in an educational context," and it explicitly warns against being overbearing about the topic:

*"If a school conveyed its belief in a way that involved haranguing, harassing or berating a particular pupil or group of pupils then this would be unacceptable in any circumstances. ... A teacher's ability to express his or her views should not extend to allowing them to discrim-*

*inate against others."*

This document can have an impact in the church in areas beyond school bullying. First of all, they show how to faithfully and respectfully navigate the religious liberty conundrum. Catholic teaching and civil equality laws can coexist and don't have to compete.

Secondly, the British bishops have shown how to turn church teaching, which condemns discrimination and violence against LGBT people, into concrete policies. Most importantly, the U.K. bishops have shown that sexual ethics does not have to eclipse social justice. Too often in discussions of LGBT issues, bishops see any move toward enacting social justice as a threat to sexual ethics. That is not the case in this document.

Will other bishops take up the lesson that their British brothers are teaching? I hope so. It's long overdue that U.S. Catholic national leaders address the problem of bullying by educating students in their schools about Catholic wisdom on respect for LGBT people of all ages. While the British document was written in the context of their nation's anti-discrimination law, the content of the lesson plans can easily be trans-planted into American Catholic school classrooms.

Anti-bullying programs not only help potential victims, but they also help prevent potential perpetrators. Anti-bullying is not just about LGBT youth, but about healing and curing the fears, anxieties and falsehoods that dwell in the minds of potential bullies. Healing occurs for all. ✦



## PARISHES

### Alabama

Decatur: Annunciation of the Lord  
Montgomery: St. Bede

### Arizona

Chandler: St. Andrew  
Glendale: St. Thomas More  
Mesa: St. Bridget  
Phoenix: St. Matthew  
Scottsdale: St. Patrick  
Tucson: St. Cyril of Alexandria,  
Ss. Peter and Paul, St. Pius X,  
Our Mother of Sorrows, St. Odilia

### California

Berkeley: Holy Spirit Parish  
Burney: St. Francis of Assisi  
Carlsbad: St. Patrick  
Camarillo: Padre Serra Parish  
Claremont: Our Lady of Assumption  
El Cajon: St. Luke  
Encino: Our Lady of Grace  
Escondido: St. Timothy  
Fremont: St. Joseph-Mission San Jose  
Fresno: St. Paul Catholic Newman Center  
Goleta: St. Mark Univ. Parish  
Hawthorne: St. Joseph (Spanish)  
Hayward: All Saints  
LaPuente: St. Martha  
Lemon Grove: St. John of the Cross  
Long Beach: St. Matthew  
Los Angeles: Blessed Sacrament,  
Christ the King, Mother of Good Counsel, St. Camillus Center-LA USC Medical Center (Spanish),  
St. Agatha, St. Paul the Apostle  
North Hollywood: St. Jane Frances de Chantal, St. Patrick  
Oakland: Our Lady of Lourdes, St. Columba, St. Jarleth

## Gay-friendly Catholic Parishes & Communities

Below is a list of known gay-friendly Catholic parishes and intentional Eucharistic communities. Thank you for helping us add to this growing list! If you are aware of a parish or community that welcomes LGBT Catholics, please let us know. Tell us if this welcome is because of a support program, spirituality group, mission statement, participation in LGBT community events, or involvement with parents. **To add your faith community to our list, please contact New Ways Ministry at [info@newwaysministry.org](mailto:info@newwaysministry.org) or call 301-277-5674.** Parishes are listed first and intentional Eucharistic communities follow. For links to many of these parishes' websites, go to [www.NewWaysMinistry.org](http://www.NewWaysMinistry.org)

Oceanside: St. Thomas More  
Orange: Holy Family Cathedral  
Pasadena: Assumption of the B.V.M.  
Redondo: St. Lawrence Martyr  
Redwood City: St. Matthias  
Ross: St. Anselm  
Sacramento: St. Francis of Assisi  
San Carlos: St. Charles  
San Diego: Ascension, St. John the Evangelist, St. Jude Shrine, Catholic Community of UC, San Diego  
San Dimas: Holy Name of Mary  
San Francisco: Most Holy Redeemer, Old St. Mary Cathedral, St. Agnes, St. Dominic, St. Ignatius, St. Teresa of Avila  
San Jose: St. Julie Billiart, St. Martin of Tours (Emmaus Community)  
San Luis Obispo: Mission San Luis  
San Raphael: Church of San Raphael & Mission San Raphael Arcangel  
Santa Barbara: OL of Guadalupe  
Santa Cruz: Holy Cross  
Santa Monica: St. Monica  
Simi Valley: St. Rose of Lima  
Spring Valley: Santa Sophia  
Stanford: Catholic Community at Stanford University  
South Pasadena: Holy Family  
Valinda: St. Martha  
Vernon: Holy Angels Catholic Church of the Deaf  
Walnut Creek: St. John Vianney  
West Hollywood: St. Ambrose, St. Victor  
Whittier: St. Mary of the Assumption

### Colorado

Arvada: Spirit of Christ  
Avon: St. Edward  
Colorado Springs: Sacred Heart  
Denver: St. Dominic, Christ the King, Our Lady of Mount Carmel

Lafayette: Immaculate Conception  
Littleton: Light of the World, St. Frances Cabrini  
Connecticut  
Guilford: St. George's  
Hartford: St. Patrick-St. Anthony

### Delaware

North Wilmington: Holy Child  
Wilmington: St. Joseph

### District of Columbia

Holy Trinity, St. Matthew Cathedral

### Florida

Daytona Beach: Our Lady of Lourdes  
Flagler Beach: Santa Maria del Mar  
Ft. Lauderdale: St. Anthony, St. Maurice  
Kissimmee: Holy Redeemer  
St. Petersburg: Holy Cross  
Tampa: Sacred Heart, Christ the King

### Georgia

Atlanta: Shrine of the Immaculate Conception

### Idaho

Boise: St. Mary

### Illinois

Berwyn: St. Mary of the Celle  
Chicago: Immaculate Conception, St. Clement, St. Gertrude, St. Gregory, St. Peter, St. Sylvester, St. Teresa of Avila, St. Thomas the Apostle, Our Lady of Lourdes, Our Lady of Mt. Carmel, Old St. Patrick  
Clarendon Hills: Notre Dame  
Country Club Hills: St. Emeric  
Evanston: St. Nicholas  
Inverness: Holy Family  
Johnston City: St. Paul  
Morton Grove: St. Martha  
Oak Park: Ascension, St. Catherine of

Sienna-St. Lucy, St. Giles  
Schaumburg: St. Marcelline

### Indiana

Dyer: St. Maria Goretti  
Indianapolis: St. Thomas Aquinas

### Iowa

Coralville: St. Thomas More

### Kentucky

Lexington: Historic St. Paul Church  
Louisville: Epiphany, Cathedral of the Assumption, St. William

### Louisiana

New Orleans: St. Augustine

### Maine

Portland: Sacred Heart-St. Dominic  
Saco: Most Holy Trinity

### Maryland

Baltimore: Corpus Christi, St. Francis of Assisi, St. Ignatius, St. Matthew, St. Vincent dePaul  
Columbia: St. John the Evangelist  
Gaithersburg: St. Rose of Lima  
Hagerstown: St. Ann  
Severn: St. Bernadette

### Massachusetts

Boston: Paulist Center, St. Anthony Shrine, St. Cecilia  
Buzzard's Bay: St. Margaret's/St. Mary's  
East Longmeadow: St. Michael  
Newton: St. Ignatius  
Provincetown: St. Peter  
Sharon: Our Lady of Sorrows  
Springfield: Sacred Heart

### Michigan

Ann Arbor: St. Mary Student Parish  
Detroit: St. Leo, Christ the King, Gesu Parish

(Continued on page 5)

# Stand together against homophobia and transphobia

By Sister Jeannine Gramick, SL  
The National Catholic Reporter  
May 15, 2017

Perhaps the tide is turning for lesbian, gay, bisexual and transgender (LGBT) people. Late last year, I made a 10-day visit to Poland, invited by the Campaign against Homophobia to give public addresses, interviews and a retreat for Faith and Rainbow, a group of LGBT Catholics.

I also had the opportunity to meet with Catholic opinion leaders like Catholic journalist Cezary Gawrys to get a sense of the state of affairs for Polish LGBT Catholics. Gawrys has been exploring the topic of LGBT people in the church.

Serving for two years as a volunteer counselor, he witnessed their efforts — spiritual, mental and also financial — to change their orientation. "I saw gay people who were not very affluent, taking loans to pay for their therapy," he resumed. "The feeling of not being accepted by the church separated them from the community. They often isolated themselves from other people and carried on with their lonely struggle."

Katarzyna Jabłońska, co-author with Gawrys of *Challenging Love: Christians and Homosexuality*, recounted an experience she had while working at home on the book. Her printer broke, and she asked her next-door neighbor, a good friend she had known for many years, to print it for her. Her friend returned, print-out in hand, crying profusely, and told Jabłońska that one of her sons was gay.

Although they had known each other for years, the neighbor had never spoken about her gay son until the printer incident. Jabłońska said that her blindness toward gay and lesbian people gradually dissolved. She discovered that some of her friends were gay. They told her they felt unloved, like the "lesser children" of God, like some kind of "failed creation." She learned "they felt very lonely in the church" as she walked with them and accompanied them.

A reconciliation effort, initiated by the Campaign against Homophobia, called "Let's Exchange a Sign of Peace," featured billboards with two clasped hands — one with a rainbow bracelet and the other with a Catholic rosary. This social awareness campaign moved the hearts and minds of many Polish people (but not, unfortunately, the Polish bishops, who denounced the campaign.)

I was surprised by the degree of openness and acceptance I found among the Polish people for their lesbian and gay sisters and brothers. Polish Catholics are emerging not only from the political stranglehold of communism, but also from the grip of their authoritarian and traditionalist religious culture. From them I learned that I, too, need to emerge from the iron grip of my own prejudices, my blind spots, and the beams in my own eye. I want to be more open to those who "rub me the wrong way" and to be more welcoming to those with whom I disagree. My visit to the Polish people filled me with hope that homophobia is gradually decreasing in unexpected places.

Another hopeful sign will be evident

this week. On May 17 each year, an increasing number of countries are observing the International Day Against Homophobia and Transphobia. This day is meant to raise awareness about the repression that LGBT people experience in villages, cities and homes throughout the world.

The date was selected to commemorate the World Health Organization's decision on May 17, 1990 to remove homosexuality from the International Classification of Diseases. . . .

However, in many parts of the world today, the erroneous diagnosis of mental disorder persists, causing much fear and confusion about lesbian and gay people, with often tragic results. To stop the senseless violence, a number of international LGBT groups organized a campaign that culminated in the first International Day Against Homophobia on May 17, 2005.

Four years later, when France became the first nation to remove transgender issues from the category of mental illnesses, transphobia was added to the name of the campaign. While most U.S. people today accept lesbian and gay individuals, there is still much ignorance about the feelings and experiences of transgender persons, as the political battles about bathrooms makes abundantly clear.

The International Day Against Homophobia and Transphobia is particularly strong in Europe and Latin America, where it is commemorated with public events such as marches, parades and festivals. In Cuba, Mariela Castro

has led massive street parades on May 17 for the past three years. The day can also include arts and culture-based events, such as a music festival called "Love Music – Hate Homophobia" in Bangladesh. Albanian activists arrange an annual bike ride through the streets of the capital on May 17.

Often the day is commemorated by religious services. This year numerous prayer vigils, sponsored by gay Christian groups and by Catholic, Waldensian and Baptist churches, will once again be held throughout Europe. As a result of these events, the relationships between the LGBT Christians and the churches have been strengthened. This year, the banner advertising the Italian prayer vigils proclaims, "Give blessing and not curses to those who are cruel to you" (Romans 12:14).

This banner provides lots of food for thought. In my decades of ministry with LGBT people, I continue to be astounded and inspired by the example of those who remain in a church that has so miserably failed to nourish their faith life. In a spirit of non-violence, these LGBT Christian groups are now calling us to stand with them. We may not understand different sexual orientations or gender identities, but we do believe that each person should be treated with dignity and respect because each of us has been made in the image and likeness of God. What can we do to lessen the homophobia and transphobia that engulfs those who are different? ✚

(Continued from page 4)

*St. Ignace:* St. Ignatius Loyola  
*Westland:* Ss. Simon and Jude

## Minnesota

*Minneapolis:* St. Frances Cabrini,  
St. Joan of Arc

## Missouri

*Kansas City:* Guardian Angels, Holy Family  
St. James

*St. Joseph:* St. Francis Xavier  
*St. Louis:* St. Cronan, St. Margaret of Scotland, St. Pius V

## Montana

*Billings:* Holy Rosary, St. Pius X

## Nebraska

*Omaha:* Holy Family, Sacred Heart

## Nevada

*Las Vegas:* Christ the King,  
Guardian Angel Cathedral

## New Hampshire

*Merrimack:* St. John Neumann  
*Pelham:* St. Patrick

## New Jersey

*Keyport:* St. Joseph  
*Lawrenceville:* St. Ann  
*Long Beach Island:* St. Francis of Assisi  
*Maplewood:* St. Joseph  
*Monmouth:* Church of the Precious Blood  
*Pompton Lakes:* St. Mary  
*South Plainfield:* Sacred Heart  
*Tinton Falls:* St. Anselm

## New Mexico

*Albuquerque:* Holy Family,  
Shrine of St. Bernadette  
*Espanola:* Sacred Heart of Jesus

## New York

*Albany:* St. Vincent DePaul  
*Baldwinsville:* St. Augustine  
*Bellmore:* St. Barnabas the Apostle  
*Bellport:* Mary Immaculate  
*Binghamton:* St. Francis of Assisi  
*Brooklyn:* St. Andrew the Apostle,  
St. Boniface, St. Athanasius,  
St. Augustine, Immac.Heart of Mary

*Deer Park:* Ss. Cyril and Methodius

*East Islip:* St. Mary

*Elmira:* St. Mary

*Fairport:* Church of the Assumption

*Henrietta:* Good Shepherd

*Manhattan:* Holy Name of Jesus,  
St. Francis Xavier, St. Ignatius

Loyola, St. Paul the

Apostle, Church of the Ascension,

St. Francis of Assisi, St. Francis de

Sales

*Pittsford:* Church of Transfiguration

*Rochester:* Blessed Sacrament,  
St. Mary (Downtown), St. Monica

*Saratoga Springs:* St. Peter

*Syracuse:* St. Lucy, All Saints

*Utica:* Our Lady of Mount Carmel,  
Historic Old St. John's

*Wading River:* St. John the Baptist

*Wantagh:* St. Frances de Chantal

*West Islip:* Our Lady of Lourdes

*Westbury:* St. Brigid

## North Carolina

*Charlotte:* St. Peter

*Durham:* Immaculate Conception

*Fayetteville:* St. Patrick

*Raleigh:* St. Francis of Assisi

## Ohio

*Akron:* St. Bernard

*Cincinnati:* St. George-St. Monica,  
St. Robert Bellarmine

*Cleveland:* Blessed Trinity,  
St. Malachi, St. Martha

*Columbus:* St. Thomas More  
Newman Center

*Fairlawn:* St. Hilary

*Mentor:* St. John Vianney

*University Heights:* Church of Gesu

*Westlake:* St. Ladislav

*Wooster:* St. Mary of the Immaculate  
Conception

## Oregon

*Beaverton:* Mission of the Atonement

*Portland:* St. Andrew, St. Francis of  
Assisi, St. Phillip Neri, Down-  
town Chapel (St. Vincent de  
Paul)

## Pennsylvania

*Danville:* St. Joseph  
*Philadelphia:* Old St. Joseph,  
Old St. Mary, St. John the  
Evangelist, St. Vincent DePaul

*Wilkesburg:* St. James

## Rhode Island

*Providence:* St. Raymond

*Wickford:* St. Bernard

## Tennessee

*Memphis:* Cathedral of the  
Immaculate Conception

## Texas

*Colleyville:* Good Shepherd

*Dallas:* Holy Trinity

*El Paso:* All Saints

*Houston:* St. Anne, St. Teresa

## Virginia

*Arlington:* Our Lady Queen of Peace

*Glen Allen:* St. Michael the Archangel

*Mechanicsville:* Church of the Re-  
deemer

*Richmond:* Cathedral of the Sacred  
Heart, Sacred Heart Parish

*Roanoke:* St. Gerard

*Triangle:* St. Francis

*Virginia Beach:* St. Nicholas

## Washington

*Seattle:* Christ Our Hope, St. Bene-  
dict, St. James Cathedral, St. Jo-  
seph, Prince of Peace

Newman Center

*Tacoma:* St. Leo

## Wisconsin

*Fond du Lac:* Holy Family

*Madison:* Our Lady Queen of Peace

*Menomonee Falls:* Good Shepherd

*Milwaukee:* Good Shepherd,  
Prince of Peace, Trinity-Guadalupe

## Canada

*Montreal:* Holy Cross

*Ottawa:* St. Joseph

*Toronto:* Our Lady of Lourdes

## England

*London:* Church of the Immaculate  
Conception (Mayfair)

## INTENTIONAL EUCHARISTIC COMMUNITIES

### Arizona

*Scottsdale:* Franciscan Renewal  
Center

### California

*Orange:* Koinonia  
*Pleasanton:* Catholic Community of



*Pleasanton:*  
*San Diego:* Mary Magdalene Catholic  
Community

**District of Columbia**  
Communitas

### Florida

*Tampa:* Franciscan Center

### Maryland

*Catonsville:* Living Water Inclusive  
Catholic Community  
*Greenbelt:* Greenbelt Catholic Comm.

### Michigan

*Grand Rapids:* Marywood  
*Kalamazoo:* Lambda Catholics

### Minnesota

*Minneapolis:* Spirit of St. Stephen's  
Catholic Community

### Oregon

*Portland:* Journey and Koinonia  
Catholic Community

### Pennsylvania

*Pittsburgh:* Dignity/Pittsburgh

### Virginia

*Arlington:* NOVA Catholic Community

### Washington

*Olympia:* Holy Wisdom Inclusive  
Catholic Community

### Wisconsin

*Madison:* Holy Wisdom Monastery  
*Milwaukee:* Mary of Magdala, Apostle  
to the Apostles

# New Ways Ministry sees 'hope and frustration' for LGBT Catholics

By Patricia Lefevere  
The National Catholic Reporter  
May 5, 2017

**Chicago** — New Ways Ministry, the 40-year-old advocacy group for LGBT Catholics, brought its eighth national symposium here April 28-30 with what one presenter called feelings of both "hope and frustration."

The conference highlighted the sense of optimism that under the leadership of Pope Francis there was reason to hope for a lessening of discrimination towards gays and an advancement of their civil rights within the church.

"Pope Francis has unlocked a new era of openness and dialogue on lesbian, gay, bisexual and transgender topics," New Ways Ministry's executive director, Frank DeBernardo told some 300 attendees. Still injustices abound.

At least two of the symposium's seven workshops dealt with challenges of LGBT church workers. New Ways Ministry's theme "Justice and Mercy Shall Kiss, LGBT Catholics in the Age of Pope Francis" made frequent mention of the drive for equality for LGBT persons.

The Maryland-based group maintains a catalogue of employment-issue cases. It lists 46 publicly identified incidents since 2010, in which LGBT persons or others supporting LGBT issues have lost their jobs or been let go from volunteer ministries in the United States. Several other cases are publicly known outside the United States.

The U.S. breakdown includes:

24 LGBT people were fired from paid jobs.

6 LGBT people were dismissed from volunteer ministries

2 heterosexual people were fired from paid jobs because of their public support for LGBT issues

2 LGBT people had contracts rescinded (before actually being employed)

5 LGBT people were forced to resign from jobs to avoid being fired

5 people (whose sexual orientation is unknown) lost jobs because they refused to sign contracts with enhanced morality clauses.

2 lesbian women were fired because they became pregnant by artificial means

At the Chicago gathering, 40 priests and brothers — many of them out as gay men with decades of ministry in the church — listened as Fr. Warren Hall told of being fired as a campus ministry chaplain at Seton Hall University in South Orange, New Jersey, in May 2015.

Newark Archbishop John Myers dismissed Hall for having posted a photo of himself at a NOH8 (No Hate) campaign rally in New York in the autumn of 2014. Hall, who taught classes on sports and spirituality at Seton Hall, said he attended the event to learn more about the group's anti-bullying platform.

Myers saw it differently. He noted that NOH8 had emerged from the struggle for same-sex marriage in California. However, two months after Hall's dismissal from the university, Myers assigned Hall to assist at two parishes in Hoboken and Weehawken, New Jersey. Hall said he shared his story of being a gay man with parishioners at both churches; he told of his 27-year commitment to his vow of celibacy and said he urged other gay Catholics to stay in the church and to work for greater acceptance.

In the summer of 2016, Myers suspended Hall from all priestly duties, noting that his actions in support of a New Jersey Catholic high school counselor and coach, whose same-sex marriage had been outed on Facebook, constituted actions that are "confusing the faithful."

Since Hall's suspension, Myers has retired. In January, the Newark Archdiocese came under the leadership of Cardinal Joseph Tobin, who is seen as far more open on LGBT issues. Asked

by priests at the workshop whether he would seek reinstatement, Hall said, "No."

"I have lived in the Newark archdiocese all my life," he said. During the time of his dismissal and later suspension, he said he had only heard from three priests. "No others called to ask how I was doing, if I needed anything," Hall said.

His statement echoed those heard often during the three-day gathering. "If we think the bishops are dysfunctional, what about us?" one priest asked. "Haven't we been living in silence, fear and secrecy for years?" Another noted how being homosexual had meant "internalizing shame" for much of his lifetime.

For that reason and others, a number of participants arrived early to take part in a day-long retreat and meditation session given by Social Service Sr. Simone Campbell. "We all desperately need a nest where we can land and rest and tell our stories," she said before sharing some of her poems with the group.

"If someone is gay and searches for the Lord and has a good will, who am I to judge? We shouldn't marginalize people for this. They must be integrated into society." These now-famous words uttered by Francis on a 2013 flight back to Rome from Brazil were ones Fr. Bryan Massingale said he never expected to hear in his lifetime.

Massingale, a priest of the Milwaukee archdiocese, shared a note he had received in 2002 from Rembert Weakland, who earlier that year had resigned as archbishop of Milwaukee after a man he'd had an affair with two decades earlier and he had paid \$450,000 to keep it quiet made the relationship public. Weakland wrote: "On the gay issue, the level of fear is so high that the official teaching of the church skates so very close to the edge of a new 'theology of contempt.'"

Those who came to the Chicago symposium brought with them both "hope and frustration," Massingale said: hope that more understanding and acceptance of gays and lesbians was on its way into the church and frustration because that time has not yet arrived.

The priest, who left Marquette last year to teach theology at Fordham University, pointed to a new tone in the church toward gays, a tone he characterized as "cautious, tentative, tense, at times ambiguous and contradictory, and yet nevertheless real."

What underlies the church's "hesitant, resistant and even hostile stance" toward justice for lesbians and gays, the theologian said, is its fear that legislation protecting the rights of homosexual persons would also "lead to social approval of forbidden and immoral sexual behaviors."

The more operative concern, Massingale added, is that such legislation would bring on greater visibility of homosexual persons who would be negative models for youth.

#### Contradictions in practice

The situation leaves the church in an often contradictory corridor or "open closet," Massingale said, one in which gays "are to be accepted sensitively and compassionately, as long as there is little or no public acknowledgment of their sexual identity, 'lifestyle' or 'culture.'"

It was public visibility that cost Colleen Simon her job as a food pantry coordinator at St. Francis Xavier parish in Kansas City, Missouri, in May 2014. The Kansas City Star's 816 Magazine had inadvertently publicized Simon's

marriage to the Rev. Donna Simon, a Lutheran minister, even though neither woman had talked of her marriage to the paper when it was reporting on neighborhood improvements.

Simon told a workshop at the symposium that St. Francis' Jesuit pastor was fully aware that she was a lesbian living in an avowed marriage with her lesbian wife. She said both the pastor and the priest who succeeded him assured her that her marriage would not affect her job security. Simon said her wife did not come to the parish; she kept no photos of them as a couple in her office and never did anything to publicize their marriage.

When dismissed, she chose to sue the Diocese of Kansas City-St. Joseph,

hierarchy can take away from you "in an instance" your ministry and all the years of dedication you brought to your work. You have no recourse within or without the church. ... This is the reality that LGBT church workers live in — a fearful reality that finds no support in the volumes the church has written on worker rights, the dignity of work, the dignity of the human person, the Gospel."

As a fired church worker, Winters can no longer find work in the Catholic arena, she said, not as an educator, campus minister, church musician or director of religious education. "No one will touch me," she said after detailing more than 25 years of having worked in and for the church. Yet her talents in the area of spirituality, retreat work and community outreach "are hard to bring somewhere else," she said, adding that she was still trying "to find a place ... where I can do that which I cannot not do."

#### Steps forward

Despite disclosures of continual dismissals of LGBT church workers, the 300 participants here seemed largely upbeat, recognizing that a majority of Catholics in the pew, and even some in rectories and chanceries, support their drive for equality and fairness in the workplace. Few spoke of abandoning the church; many — like Massingale and others — saw it as their true and much loved, though difficult, home.

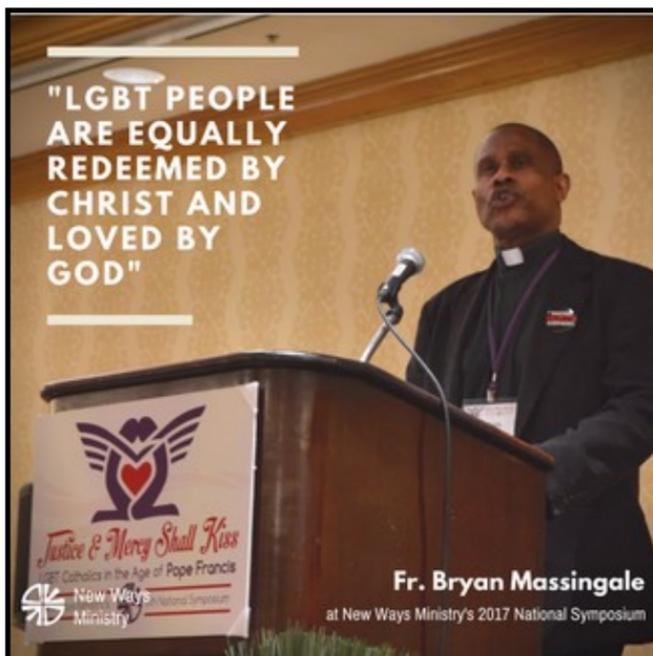
Vettori challenged workshop attendees to "stand up" and to "speak up." No longer "will we fire people because of who they are or who they love," she said. Participants learned of the violence that had been done in homophobic countries like Uganda.

The nurse said LGBT persons had to pass the baton that had been handed to them — by "the men and women who have run this race before us" — on to the next generation. "We owe it to the children today who are sitting in our schools and our churches struggling to understand who they are and turning to the church for answers."

Would justice and mercy "kiss for LGBT Catholics"? Probably not soon but undoubtedly in the future, said speaker after speaker at the symposium.

Catholics can clearly see changes in the military, the academic and corporate worlds, even in the Boy Scouts, that portend recognition and acceptance of gays and lesbians, Massingale said.

Treatment of LGBT persons has become the "litmus test of ethical credibility and moral authority," the theologian said, adding: "The church has no future in the West if it continues its present course." ✦



Missouri. Simon reached a settlement for fraudulent inducement in February 2016 but did not get her job back.

Margie Winters knew well what Simon had experienced. In July 2015, she was terminated from her post as director of religious education at Waldron Mercy Academy in Philadelphia, after two parents at the private school complained to the Philadelphia Archdiocese that Waldron Mercy should not hire someone in a same-sex marriage. By then, Winters had held the post eight years.

Winters' eight-year marriage to her wife, Andrea Vettori, was known to school administrators when she applied for the religious education position in 2007. Like Simon, she was told by her employer that her marriage would not be an impediment to her job.

Winters said the greatest challenge for LGBT church workers is that the

## Bishop leads prayer at LGBT Catholic gathering

(Continued from page 1)

treatment in the workplace and to collective bargaining. "We must be consistent, even though that can be very difficult sometimes."

The challenge is to "articulate Gospel principles consistently and implement them compassionately," he said, noting that Catholic social teaching has always upheld the dignity of each human person. "We preach that human flourishing is a primary goal," he said, "much more important than the protection of our institutions."

Although he has been a bishop less than two years and thus attended few national bishops' meetings, he said there is fear shared by the leadership that legislation and judicial rulings could increase pressure on the institutional church to resolve workplace issues with LGBT employees differently.

However, there is the graver reality that the church has alienated "a whole generation," he said.

Stowe said that on his many visits to confirmation classes, teens in his diocese ask: "Why can't gay and lesbian people be themselves? Bishop Stowe, why can't they love who they want?"

He said he admires how well young

people know that the church believes each person is of value. But they also know that LGBT persons are not always welcomed or treated fairly in the church, he said.

He tries to acquaint them with church teaching on the dignity of each human being, citing passages in the 1965 Second Vatican Council document *Gaudium et Spes* (the Pastoral Constitution on the Church in the Modern World) and other examples. He indicates how discrimination leads to dehumanization, frequently expressed in bullying, abuse, sometimes violence and even death.

"We have to listen to our young people and pay attention to things like this," the bishop insisted.

In reflecting on Matthew 12:1-14, the bishop told the LGBT assembly that in his reading of Christian morality, he finds the infinite value of the human person to be "the touchstone and foundation for determining the morality of a given act or issue. Christian morality is more concerned with the well-being and dignity of the person than with rules, norms or commandments. Jesus seems to teach this on many occasions," Stowe said. ✦

# Frank Mugisha tells New Ways Ministry of human rights fight

By Patricia Lefevere  
The National Catholic Reporter  
May 5, 2017

**Chicago** — Frank Mugisha still thinks twice before going down certain streets, into malls or nightclubs in his native Kampala, Uganda. Mugisha lives as an openly gay man in a country whose Parliament tried in 2009 to introduce a bill seeking the death penalty for homosexual acts. The bill has cost some Ugandans their life and has made many live in fear, not show up for work, and hide from family and friends, Mugisha told the closing plenary of New Ways Ministry's national symposium here April 30.

In 2009, at age 30, Mugisha led a massive march against the Anti-Homo-

sexuality Act that would have instituted incarceration for consensual homosexual acts and criminalized the medical treatment of gays with HIV/AIDS. After failing to pass the bill, Uganda's Parliament made a second effort to criminalize homosexuality in December 2013.

When it passed, carrying sentences of up to life in prison, Mugisha challenged the law with the aid of lawyers from the Robert F. Kennedy Human Rights organization. He received an award from that organization in 2011 on behalf of his human rights efforts for LGBT persons.

Despite the dangers, the young Ugandan had had some experience in community organizing against homophobia, starting at university in 2004

when he founded Icebreakers Uganda, a support group for gays who are out or in the process of coming out to family and friends. By 2013, he was the executive director of Sexual Minorities Uganda, an umbrella group whose members fight homophobia.

Nine months after Mugisha began to challenge the second anti-homosexuality law, a judge rescinded it. During that same year, Mugisha's name was proposed for a Nobel Peace Prize.

Despite that victory, Mugisha told his audience to be aware that homophobia and transphobia can happen anywhere. He pointed to examples in Tanzania, Rwanda and Nigeria, and said Ugandan gays worry that a new bias law is in the works in their nation.

Mugisha, 37, came out to his brother at age 14. Raised in a Catholic family, he spoke of the enormous influence the church has in his country — 44 percent of Ugandans are Catholic — where one of the government leaders is a former priest and where an archbishop recently published a book condemning homosexuality and argued that "transgendered persons can be changed," said Mugisha.

When Pope Francis visited Uganda in November 2015, Mugisha tried to



Frank Mugisha describes his work for LGBT human rights in Uganda.

get a message to him via his personal assistant.

"I know that the Holy Father got that message," he said, adding that the Catholic Church "was very careful" during the visit. He told his audience to read the end of the pope's homily delivered at a Mass said at the shrine of the Ugandan martyrs.

"It was so beautiful," he told NCR. "It asked for love for everyone."

Mugisha urged his listeners to support other human rights fighters throughout the world and to use social media wisely. He alerted Twitter before his arrest and jailing at a gay pride event in Kampala last August.

He felt the response helped him get released from jail in a few hours rather than a few days. †

Audio Recordings from



*Justice & Mercy Shall Kiss*

LGBT Catholics in the Age of Pope Francis

New Ways Ministry's 8th National Symposium

are available for purchase at

[www.dcpvidersonline.com/nwm](http://www.dcpvidersonline.com/nwm)

Digital Conference Providers, Inc.

100 South Cass Avenue, Suite 200

Westmont, Illinois 60559

Phone: 630-963-8311

Fax: 630-963-8312

Email: [customersupport@dcpviders.com](mailto:customersupport@dcpviders.com)

## LGBT-friendly Catholic Colleges and Universities

Below is a list of known LGBT-friendly Catholic colleges and universities, that is, those Catholic institutions that have some type of gay/LGBT student group, support group, ally group, etc. If you are aware of such a college that is known as welcoming to LGBT people, please let us know.



- |   |  |   |   |
|---|--|---|---|
| <b>Alabama</b><br><i>Mobile:</i> Spring Hill College  | <b>Iowa</b><br><i>Davenport:</i> St. Ambrose University<br><i>Dubuque:</i> Loras College, Clarke University  | <b>Montana</b><br><i>Helena:</i> Carroll College  | <b>Pennsylvania</b><br><i>Cresson:</i> Mount Aloysius College<br><i>Dallas:</i> Misericordia University<br><i>Erie:</i> Mercyhurst College<br><i>Greensburg:</i> Seton Hill University<br><i>Philadelphia:</i> Chestnut Hill College, LaSalle University, St. Joseph's University<br><i>Pittsburgh:</i> Carlow University, Duquesne University<br><i>Radnor:</i> Cabrini College<br><i>Reading:</i> Alvernia University<br><i>Scranton:</i> Marywood University<br><i>Villanova:</i> Villanova University |
| <b>California</b><br><i>Belmont:</i> Notre Dame de Namur University<br><i>Goleta:</i> St. Mark's University<br><i>Los Angeles:</i> Loyola Marymount University, Mount Saint Mary's College<br><i>Moraga:</i> St. Mary's College<br><i>Oakland:</i> Holy Names University<br><i>Ranchos Palos Verde:</i> Marymount College<br><i>San Diego:</i> University of San Diego<br><i>San Francisco:</i> University of San Francisco<br><i>Santa Clara:</i> Santa Clara University | <b>Kentucky</b><br><i>Louisville:</i> Spalding University, Bellarmine University   | <b>Nebraska</b><br><i>Omaha:</i> Creighton University   | <b>Rhode Island</b><br><i>Newport:</i> Salve Regina University<br><i>Providence:</i> Providence College   |
| <b>Colorado</b><br><i>Denver:</i> Regis University  | <b>Louisiana</b><br><i>New Orleans:</i> Loyola University  | <b>New Hampshire</b><br><i>Manchester:</i> St. Anselm College<br><i>Nashua:</i> Rivier College  | <b>Texas</b><br><i>Austin:</i> Saint Edward's University<br><i>San Antonio:</i> University of the Incarnate Word, Our Lady of the Lake University   |
| <b>Connecticut</b><br><i>Fairfield:</i> Fairfield University, Sacred Heart University<br><i>New Haven:</i> Albertus Magnus College<br><i>West Hartford:</i> Saint Joseph College  | <b>Maryland</b><br><i>Baltimore:</i> Notre Dame of Maryland University, Loyola University of Maryland  | <b>New Jersey</b><br><i>Caldwell:</i> Caldwell College<br><i>Jersey City:</i> St. Peter's College<br><i>South Orange:</i> Seton Hall  | <b>Vermont</b><br><i>Colchester:</i> Saint Michael's College  |
| <b>District of Columbia</b><br>Georgetown University, Trinity University  | <b>Massachusetts</b><br><i>Boston:</i> Emmanuel College, Chestnut Hill: Boston College<br><i>Chicopee:</i> Elms College<br><i>Easton:</i> Stonehill College<br><i>North Andover:</i> Merrimack College<br><i>Weston:</i> Regis College<br><i>Worcester:</i> Assumption College, College of the Holy Cross  | <b>New York</b><br><i>Albany:</i> College of Saint Rose<br><i>Brooklyn and Patchogue:</i> St. Joseph's College<br><i>Bronx:</i> Fordham University, Manhattan College<br><i>Buffalo:</i> Canisius College<br><i>Loudonville:</i> Siena College<br><i>New Rochelle:</i> College of New Rochelle, Iona College<br><i>Poughkeepsie:</i> Marist College<br><i>Rochester:</i> St. John Fisher College<br><i>St. Bonaventure:</i> St. Bonaventure University<br><i>Sparkill:</i> St. Thomas Aquinas College<br><i>Syracuse:</i> LeMoyne College<br><i>Queens:</i> St. John's University | <b>Washington</b><br><i>Lacey:</i> St. Martin's College<br><i>Seattle:</i> Seattle University<br><i>Spokane:</i> Gonzaga University   |
| <b>Florida</b><br><i>Miami Gardens:</i> St. Thomas University<br><i>Miami Shores:</i> Barry University  | <b>Michigan</b><br><i>Detroit:</i> University of Detroit Mercy, Marygrove College<br><i>Grand Rapids:</i> Aquinas College  | <b>Ohio</b><br><i>Cincinnati:</i> Xavier University<br><i>Cleveland Heights:</i> John Carroll University<br><i>Dayton:</i> University of Dayton<br><i>Pepper Pike:</i> Ursuline College<br><i>South Euclid:</i> Notre Dame College<br><i>Sylvania:</i> Lourdes College  | <b>West Virginia</b><br><i>Wheeling:</i> Wheeling Jesuit University   |
| <b>Hawaii</b><br><i>Honolulu:</i> Chaminade University  | <b>Minnesota</b><br><i>Collegeville:</i> St. John's University<br><i>Duluth:</i> College of St. Scholastica<br><i>Minneapolis:</i> College of St. Catherine<br><i>St. Joseph:</i> College of Saint Benedict<br><i>St. Paul:</i> St. Thomas University<br><i>Winona:</i> St. Mary's University of Minnesota | <b>Oregon</b><br><i>Marylhurst:</i> Marylhurst University<br><i>Portland:</i> University of Portland  | <b>Wisconsin</b><br><i>De Pere:</i> St. Norbert College<br><i>Madison:</i> Edgewood College<br><i>Milwaukee:</i> Alverno College, Cardinal Stritch University, Marquette University   |
| <b>Illinois</b><br><i>Chicago:</i> DePaul University, Loyola University, St. Xavier University<br><i>Joliet:</i> University of St. Francis<br><i>River Forest:</i> Dominican University in Illinois<br><i>Romeoville:</i> Lewis University  | <b>Missouri</b><br><i>Kansas City:</i> Avila University, Rockhurst University<br><i>St. Louis:</i> Fontbonne University, St. Louis University  | <b>Canada</b><br><i>Toronto:</i> Regis College  |   |
| <b>Indiana</b><br><i>Notre Dame:</i> Holy Cross College, St. Mary's College, Univ. of Notre Dame  |  |   |   |

# New Catholic LGBT Book Is Praised by High Church Leaders

By Francis DeBernardo

*Bondings 2.0*

NewWaysMinistryBlog.wordpress.com  
April 8, 2017

A new Catholic book on LGBT issues, whose main text is based on a talk given at a New Ways Ministry event, has been praised by the Vatican official in charge of family life, a U.S. cardinal who is close to Pope Francis, and a bishop who is leading the call for greater pastoral care for LGBT people. Their dust jacket blurbs join one by Sister Jeannine Gramick, SL, New Ways Ministry's co-founder.

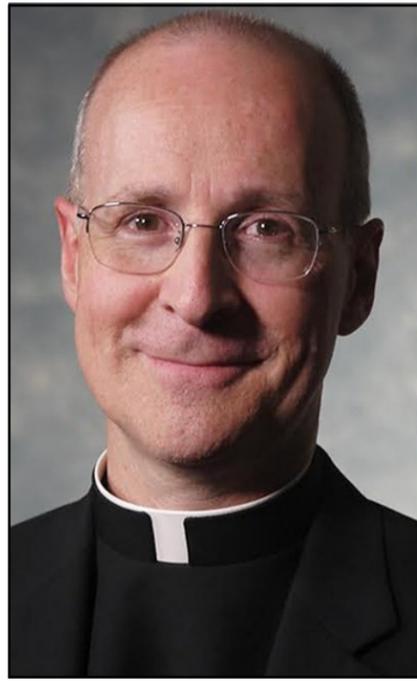
*Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity*, by Rev. James Martin, SJ, will be published June 13, 2017, and its dust jacket contains high praise comments from Cardinal Kevin Farrell, Prefect of the Vatican's Dicastery of Laity, Family, and Life; Cardinal Joseph Tobin, picked personally by Pope Francis to lead the embattled Archdiocese of Newark, New Jersey; and Bishop Robert McElroy, head of the San Diego Diocese, who has made LGBT inclusion one of his regular themes; and Sister Jeannine.

The main portion of the book is an adaptation of the talk Fr. Martin gave when he received New Ways Ministry's Bridge Building Award at the end of October 2016. In addition, the book, which is to be published by HarperOne, will also contain prayer aids and other pastoral material.

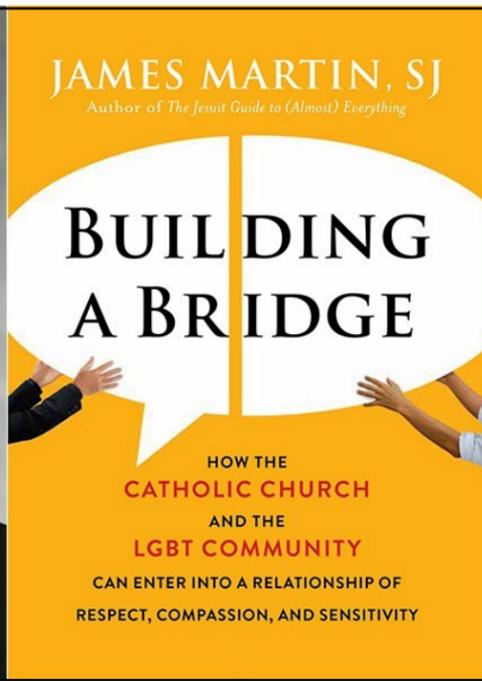
David Gibson, a veteran Church observer who writes for *Religion News Service*, broke the news about this high praise from Church officials for a gay-friendly book. In the course of the

article, Gibson noted that the praise from church officials for a book which had its origins in a New Ways Ministry program, signaled a momentous shift:

"A co-founder of New Ways Ministry is Sister Jeannine Gramick, whose views were considered so far outside the bounds of Catholic teaching that she was barred by the Vatican and her order from



Fr. James Martin, SJ, and the cover of his new book



speaking about homosexuality. She transferred to another order and has continued to minister and speak and write on the topic. . . . That she is endorsing the same book as senior church leaders is an indication of the sea change under Francis."

Fr. Martin told *Religion News Service* that he sees the praise from these

high Church officials as signaling greater sensitivity on LGBT issues:

"I was delighted that Cardinal Farrell and Cardinal Tobin found the book helpful. To me, it's a reminder that many in the hierarchy today support a more compassionate approach to LGBT Catholics."

The following quotations are from

*all, their church."*

**Cardinal Joseph Tobin:**

"In too many parts of our church LGBT people have been made to feel unwelcome, excluded, and even shamed. Father Martin's brave, prophetic, and inspiring new book marks an essential step in inviting church leaders to minister with more compassion, and in reminding LGBT Catholics that they are as much a part of our church as any other Catholic."

**Bishop Robert McElroy:**

"The Gospel demands that LGBT Catholics must be genuinely loved and treasured in the life of the church. They are not. [Fr. Martin] provides us with the language, perspective, and sense of urgency to replace a culture of alienation with a culture of merciful inclusion."

**Sister Jeannine Gramick:**

"Father Martin shows how the Rosary and the rainbow flag can peacefully meet each other. A must-read."

Gibson's reporting summarized the main text of the book concisely:

"In his talk, as in the book, Martin called on church leaders and all Catholics to treat gays and lesbians with greater respect and sensitivity. . . . But he also called on gays and lesbians to be more considerate and respectful of the hierarchy, saying both sides must listen to each other and learn from each other."

New Ways Ministry presented Fr. Martin with the Bridge Building Award last year because of his past achievements in promoting dialogue between the LGBT community and the Catholic Church. Yet, the publication of this book, and the praise for it from church officials, shows his bridge building gifts are continuing to grow. †

## As Church Shifts, a Cardinal Welcomes Gays; They Embrace a 'Miracle'

(Continued from page 1)

according to the teachings of Jesus."

But Cardinal Tobin said in an interview last week that to combine his welcome with a criticism would not have been a full welcome at all.

"That sounds a little backhanded to me," he said. "It was appropriate to welcome people to come and pray and call them who they were. And later on, we can talk."

Showing just how sensitive the simple act of welcome could be, he said that after the Mass he had received a fair amount of visceral hate mail from fellow Catholics. Someone was even organizing a letter-writing campaign to call on other bishops to correct him.

"And there's a lot to correct in me, without a doubt," Cardinal Tobin said. "But not for welcoming people. No."

Individual parishes across the country have for decades had ministries to gay and lesbian Catholics. But more traditional forces prevailed among the church hierarchy, guided by a 1986 Vatican letter written by Cardinal Joseph Ratzinger, the future Pope Benedict XVI, that warned against any acceptance of homosexuality.

Gay Catholics became among the most marginalized groups in the church. After the nightclub shooting in Orlando, Fla., last June, for example, only a handful of American bishops made public statements of support for the gay and lesbian community that had been targeted.

The Rev. James Martin, a Jesuit priest and author, said he found the bishops' silence revelatory. He has written a book calling for small steps forward that was released on Tuesday, "Building a Bridge: How the Catholic Church and the L.G.B.T. Community Can Enter Into a Relationship of Respect, Compassion and Sensitivity."

In it, he calls on church leaders to show respect by using terms like "gay"

and "L.G.B.T.," instead of phrases like "afflicted with same-sex attraction." He also argues that to expect a sinless lifestyle from gay Catholics, but not from any other group, is a form of "unjust discrimination" and that gay people should not be fired for marrying a same-sex spouse.

"Pretty much everyone's lifestyle is sinful," Father Martin said. "Unless the Blessed Mother shows up in the communion line, there is no one sinless in our church."

Across the country, there have been recent glimmers of openness that would

admired and respected lesbian, gay, bisexual and transgender people who remained steadfast to the church even though the church had not always been as welcoming.

Both Cardinal Tobin and Cardinal Kevin Farrell, the prefect of the Vatican's dicastery for laity, family and life, who was appointed by Pope Francis, wrote positive blurbs for Father Martin's book. Cardinal Farrell, who was previously the bishop of Dallas, wrote that he thought it would "help L.G.B.T. Catholics feel more at home in what is, after all, their church."



not have been possible under previous popes, Mr. DeBernardo said.

The diocese of Jefferson City, Mo., for example, said last month that it would permit transgender students in its Catholic schools. In October, Bishop Robert McElroy of San Diego held a diocesan synod on the family that called for improved ministry toward gay and lesbian Catholics. At a New Ways Ministry national conference in April, Bishop John Stowe of Lexington, Ky., said he

But Cardinal Tobin's welcome to Mass on May 21 has been the most significant of such recent gestures, because of the symbolism of a cardinal welcoming a group of gay Catholics, some of whom were married to same-sex spouses, to participate in the Sacrament of Holy Communion at the center of a cathedral, no questions asked.

The "L.G.B.T. pilgrimage" was organized by gay ministries within the Church of the Sacred Heart in South

Plainfield, N.J., and the Church of the Precious Blood in Monmouth Beach, N.J. It stemmed from a conversation between David Harvie, of the South Plainfield parish group, and the Rev. Francis Gargani, a Brooklyn priest who, like Cardinal Tobin, belongs to the Redemptorist order, and took the idea to him.

Though Cardinal Tobin left soon after greeting the Mass attendees, citing a previous engagement, eight priests concelebrated it with Father Gargani. The group was also welcomed by the rector of the cathedral, Bishop Manuel Cruz, who told the people that the cathedral doors were always open to them "because we are children of God and our identity is that we all belong to him." Many of those in attendance were moved to tears.

"It felt like a miracle," said Ed Poliandro, a member of St. Francis Xavier Parish in Manhattan and a clinical social worker. "It was a miracle to have church leaders say, 'You are welcome; you belong.' And I felt, after a lifetime of struggle, that we are home."

Cardinal Tobin's predecessor in Newark, Archbishop John J. Myers, emphasized the immorality of homosexuality during his tenure, supporting, for example, the 2016 dismissal of a dean of a Catholic high school in Paramus, N.J., for marrying her lesbian partner. So Cardinal Tobin's welcome to Mass was particularly powerful for those there from his own diocese.

"He brought Francis to us," said Thomas M. Smith, 66, a deacon who serves the deaf community at the Newark cathedral. "I've been waiting 25 years for this. I'm a deacon in the church, and I've had to be careful. And afraid."

He teared up, remembering how his parents had died thinking he would go to hell if he found someone to love. "This is amazing to me," he said. †